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TALBOT MUNDY ON "OM"

As stated elsewhere in this issue, Point Loma Publications has signed an Agreement with Brandt & Brandt, Literary Agents, Inc. of New York City acting for Dawn Mundy Provost, for a reprint edition of *Om: The Secret of Ahbor Valley*. November 15th is set as publication date. Peter Berresford Ellis, whose biography of Mundy will be published next year in England, has kindly written an Introduction. In a recent letter to us he wrote: "What better way to publicize your new edition of *Om* than reprinting Mundy's article 'Talbot Mundy on *Om*' [The Theosophical Path, February, 1925] originally in *Adventure*, magazine, Oct. 10, 1924 in your magazine *Eclectic*?" We now do so, as from this readers may get a foretaste of the book's plot, its leading characters, especially the wise old Lama; and learn something of subjects such as "an ancient Mother-religion" and "the Masters".

Adventure, in its regular section "The Camp-Fire", introduced Mundy's article as follows:

"Before letting Talbot Mundy talk at Camp-Fire in connection with his new serial beginning in this issue I want to say that this magazine is in no way sponsoring the opinions he offers. If you don't like them settle it with him, not with the magazine or with me personally, and don't think for a minute that Camp-Fire is going to use any of its time or space for arguments pro and con. No religious discussions at our blaze. The only reason for allowing Mr. Mundy to express his opinions among us is because they seem a legitimate support of his story and of his sincerity in handling its material.

"As opinions they are merely Mr. Mundy's not the magazine's, and have place in our pages solely because the author had, in attempting to present and make real another religious world, an extremely difficult task in which he is entitled to a Camp-Fire hearing. For most of us reared in the Christian faith almost automatically react with scorn and hostility to any other religion that claims superiority over ours as ours does over it. And it is part of that scorn and hostility to doubt even the sincerity and good intent of the other faiths' followers. This, in the case of the Lama of the story, seems an unfair handicap on the author, before even a word of the story is read, and should entitle him to opportunity to offset this handicap — if he can — and to do so also before the story is read."

And now let Talbot Mundy speak.

—Eclectic Editors

OM explores two fields that have been hitherto untouched, so far as I know; and a third that has not been much investigated, at any rate in fiction, from the viewpoint that there may be something in it. The Ahbor Valley, of course, is a real place, but that is about all that is actually known about it, although plenty of people have been within thirty-five miles of its border. On the north it touches Tibet, where the Tsang-po River goes tumbling over wide, moderately deep falls, into the Valley, to become the Brahmaputra lower down. Those falls have been seen and their height variously estimated at from thirty to three hundred feet; but somewhere in the Valley the river descends several thousand feet and, because of the comparatively short distance, it is calculated that there must be other falls immensely greater than Niagara.

As many of the facts as are actually known about the

Ahbor Valley are given in the story. My latest informant was Sven Hedin the explorer, but although he has been probably nearer to the Ahbor Valley than any other white man, he could not tell me more than is to be found in some of the Indian Survey reports. For more than a hundred years the Indian Government has been trying to get information about the Ahbor Valley, but has signally failed, the mountains being unclimbable, the river unnavigable, the jungle impenetrable, and the Ahbors themselves being fiercer and more secretive than any other people in that part of the world. All of the numerous spies sent into the Valley have vanished and nothing has ever been learned of their ultimate fate; it is supposed they have been killed or sold into slavery.

Samdrup, the most famous member of the Indian Survey force, spent several years trying to get into the Ahbor Valley, but failed, although he was as faithful, persistent, and reliable as any spy who ever lived. He saw the upper falls, reaching them from Tibet, and actually threw a hundred marked logs into the river — none of which however, were seen at the lower end by the people set there to watch for them; so that even today it has not been actually proved that the Tsang-po and the Brahmaputra are the same river. In the course of his great adventure Samdrup was sold into slavery, but escaped and was finally pensioned by the Indian Government. He made no notes during his wanderings, because to have been caught with them would have meant instant death; nevertheless, relying solely on counted footsteps, his estimate of distances has since been proved accurate within a few miles in almost every instance.

The 'Masters' are mentioned in the story more than once, although none of them appears. Personally, I have never met one to my certain knowledge, although this may be due to the fact that no one who really was a Master would dream of admitting it. I have met several men who claimed to be 'Masters' but in each instance I have been quite sure the individual was an impostor (of which breed there are all too many); and I have met one man who, to judge by his conversation and his conduct, might have been one of them, but as he did not admit it, and I have no other means of proving who or what he was, I cannot claim to have seen one.

Nevertheless, I am convinced they exist. Rumor never dies concerning them. About half of the population of the world believes implicitly in their existence, and much nonsense is talked and written concerning them. But they are supposed to be men who, having gained in past lives, through experience, a fuller knowledge of what life means than has yet been attained by the rest of us, are born into the world on a somewhat higher plane

of consciousness than we are. Their duty and delight is said to be to watch over the world and, from time to time, as opportunity offers, to release a little of their wisdom for humanity's benefit — but not too much of it at a time, because men have a way of using knowledge for their own destruction (as the Lama in my story points out frequently).

They keep themselves to themselves, hardly ever revealing their identity and almost never letting their whereabouts be known, because humanity (that is to say, the rest of us) is much too prone either to deify or to murder whoever appears to possess unusual powers; and it is said that the natural powers of a Master, due entirely to his higher spiritual development, are such as would appear quite unnatural and even superhuman to the average man in the street. There are some who say that Jesus of Nazareth was a Master; they offer what they say is proof.

I have read everything I can find on the subject of the Masters, both for and against, and have found nothing that even vaguely resembles proof that they do not exist; whereas there is a very great deal of testimony that they do exist, at the present time somewhere in Tibet or that neighborhood. Practically all the statements (they are hardly to be dignified by the name of arguments) that there are no such persons emanate from two sources: (1) the Christian missionaries and (2) the sort of so-called scientist who believes that Jenner was inspired, and who helps to prosecute and vilify whoever dares to disagree with him or stray outside the fold of scientific orthodoxy.

As for the latter, since their theories change with every passing year, they need not be taken too seriously, and certainly not at their word. Since I was a boy there seems to have been hardly one so-called scientific fact that has not been reversed and re-reversed two or three times; and while all of us respect the bold adventurer into unexplored realms of nature, as well as the careful analyst of ascertained facts, there are probably few of us left who waste much sympathy on the 'scientific' pandits who try to limit knowledge and discovery within the compass of their own peculiarly narrow vision. There are plenty of them left, but they are fortunately losing influence, and the word of a dry-as-dust biologist to the effect that Masters do or do not exist hardly adds confusion nowadays to the already existing noise of rival theories.

Perhaps one reason the Masters are assailed is that they and their chelas teach, or are said to teach, that it is wicked to accept money in return for spiritual services. No teacher of the true eastern esoteric doctrine would demean himself, or stultify himself, by accepting a cent for a favor of any kind from any one whom he saw fit to help or teach. Like St. Paul of Tarsus, if he needed money he would go to work for it, at whatever trade he knew. The Lama in my story does not claim to be a Master (no true Master would ever claim to be one), but

it will be noticed that he does not invite the public to contribute money for his expenses.

All signs point out an ancient Mother-religion. The Masters are declared, by those who say they know, to be the men who preserve that ancient Mother-religion (they call it the Ancient Wisdom) and whose duty is to keep it in the world until such time as it can safely be brought to light again. It is said to include all science, and in fact all knowledge that the human mind is capable of understanding.

For the rest, there are several books that deal with Indian drama, but I have found none that gives any account whatever of the actor's life in India. *Maitraya* is an entirely fictitious character; but I have met actors here and there whose brief acquaintance helped me to imagine this one.

One or two friends, who have read the manuscript, have criticized the dog *Diana*, as being altogether too wise for a dog and too well trained. But my friend Larry Trimble, who trained Strongheart, and who certainly knows as much about dogs as any man in the United States, assures me she is not overdrawn; and I myself have seen Larry Trimble do with dogs and wolves things that are much more wonderful than any that *Ommony* does with *Diana* in the story.

Ommony is simply a tired Englishman, who has spent his life toiling in India, for India, without any self-consideration, and who has awakened after twenty years to a realization that the whole theory of empire is wrong. (There are plenty like him.) He does not know what to do, or what to think. He only knows that he has meant well and has dealt honestly according to his lights with all who have been subject to him. It bewilders him, almost to stupidity and speechlessness, to discover that all that work was done, apparently, in vain. When the Lama points out it was not in vain, and explains why, he feels like a new boy in a new school — rather afraid, self-conscious and self-critical.

The Lama must speak for himself. It will be seen he is an individualist, who does not believe that much can be gained by politics. According to his theory, the only real problem in any man's life, in any circumstances, is: what do I intend to do about it? Without pretending to say whether he is right or wrong, I have tried to give his viewpoint.

I have tried to show how he believes in evolution — of the soul quite as much as the body, and both simultaneously; how reincarnation forms a part, as it were the mechanism, of that solution of the problem of life; and how he is convinced that whatever we do in this life, whether good, bad, or indifferent, will set up chains of consequences with which we shall have to deal in lives to come — so that even the assassin and the traitor punishes himself, — and the hero in secret rewards himself — until we all come, in the infinitely distant future, to a

state of perfect spiritual wisdom and earned happiness, which having earned, we shall enjoy. All which is beautiful, if true; encouraging and better, for example, than the creaky-rusty doctrine of eternal punishment and birth in sin.

"However, each man to his own opinion; it seems likely we shall all know something of the real truth later on — unless one of these 'anti-Master' scientists should discover a new tortoise-gland that shall enable those of us who choose, to live in a state of nervous ignorance in this very illogical world forever! (Maybe he will get a law passed to compel us to submit to the operation; and *then* where will the Masters be?)"

— TALBOT MUNDY

RESPONSIBILITY

RICHARD I. ROBB

The great rush of events dazzles the hapless spectator. All that seemed secure is but a memory, as one by one the panorama, thought to be permanent, becomes a moving picture, impossible to harness. Acceleration, change, become the rule of the day, and memorabilia are sought — the nostalgia of more secure times, like a lost child clutching a stuffed bear. So we see life as we have known it vanishing before our eyes. The West now reaps its just due by events set in motion long before. It is the end of a cycle, and the beginning of another. The node of countless waves of varying lengths converge in a tumultuous spasm. Nature speaks once again in a crescendo to which we are the reluctant witnesses. And, as before, there will be those who will seek refuge, those who will be swept away, and those who, seeing more than their fellows, will stay to help.

However, as Theosophists, we have been exposed once again to the gift of a few basic truths. As members of the human family, too, we cannot ignore that knowledge. How will we use it? How will we meet that responsibility? The most fundamental axiom in nature is that those who know must pass on their knowledge to the extent of their ability, under penalty of confusion, decay, and finally chaos.

Within this ability falls discretion with all its implied meanings. All beings have a teacher. The true teacher instills in his students a desire to learn and then to act independently. This implication for Theosophists is dreaded by those who comfortably avoid responsibility. They caucus among themselves, enjoying mutual compliments — and tea! The facts shall judge them. Yet, in the long run, moments of self-sacrifice loom larger than moments of pleasure — fleeting, fanciful — contributing naught.

The storehouse of occult ethics laid before us is ours to use as we might in the rescue of mankind in its headlog plunge towards uncontrolled psychism and consequent

disaster. No savior will wave a magic wand. No charismatic Christ will steal our karma from us. The Theosophical Movement is evidence enough. Once set in motion, *we are on our own*. Our tasks are implied by our knowledge. Theosophists are among the few in their awareness of the need for ethical and moral direction of the emerging faculties latent in mankind. Who shall share themselves? And who shall through present indifference place themselves in the full stream of future reaction? There is no escape. Rather than shrinking from it, rejoice in the chance. It is an opportunity.

Major issues are at stake in legislation. A carefully worded succinct letter may trip the balance in the mind of one who controls the lives of millions. Local media offer many opportunities for expression. We are fortunate in the USA to interact freely, thanks to the inspirers of our Constitution. By so doing we play a part in the overall progress of our fellows and contribute to a larger consciousness. Is not this the destiny of our evolution? Does not the awareness of ecology offer a close parallel? Now that we are self-conscious and rational, with *free will*, we have the great-boon-of *choice* within the framework of order. We can actually affect the progress of human development through a metaphysical MORALITY. Our dharma, then, is to instill an appreciation of the ethics of Nature through words and *actions* exemplifying the higher, interpenetrating subtle reality that vivifies all things. Should adversity overtake us, our task becomes easier; the sea of illusion strips men of all externals. They are thrown upon themselves, searching for inner truth. "The past as well as the future is mirrored in the present." By knowing that which was and that which is we can observe the causes of change and extrapolate into the future. How do you see *your responsibility*?

BLACK HOLES AND QUASARS

G. CARDINAL LEGROS

The astronomers and astrophysicists are suffering from a bad headache. Finally, through sheer force of circumstance, they have stumbled upon *laya-centers*. What the latter are they have only a vague idea; what their purpose is they have no idea at all.

The headache involves two mysterious (to them) points in space where matter behaves in a strange fashion: the quasistellar object (called the 'quasar'), and the ridiculously misnamed 'black hole'. The scientists are at least beginning to suspect one occult truth: the quasars and black holes are *laya-centers* acting as vents into which matter disappears.

They also think that the black hole is centered on a 'collapsed star' in the region of a powerful 'gravitational' vortex. But stars do not collapse, they explode. And the term 'gravitation' as used by science calls for clarification.

In Dr. G. de Purucker's *Studies in Occult Philosophy*, p.327, he states: "The sun when the moment of its death comes bursts, explodes, into simply innumerable fragments

of various sizes . . . there is a tremendous . . . volume or outburst of light and power spreading throughout our solar system, and far beyond its confines. Every now and then astronomers discover what they call novae, a Latin word meaning 'new stars'. But what they see is just the opposite: the death of a star."

Regarding the two great cosmic powers — attraction and repulsion — we read in the same book (p. 326) that "Science today knows only one: attraction, and calls it gravity or gravitation, although it seems to me that repulsion is just as active in the universe."

In his *Dialogues*, III, p. 47, we also note: "Many people imagine that gravitation is a kind of law of Nature to which things are subject. It is not so. Gravitation is merely the workings of forces of attraction inherent in living entities. There are no such things as 'laws of Nature' apart from entities which act."

In his *Fountain-Source of Occultism*, p. 633, there is more on laya-centers: "All the planes or spheres of the solar system, and their variously related subplanes and subworlds, are interlinked by innumerable points of communication, centers through which the forces and substances of one plane or sphere pass into the next succeeding one. These are the laya-centers. Through these laya-centers . . . the lowest or densest matter of a particular plane or world can pass downwards into the next lower plane, and manifest itself there as its most ethereal forces . . . or, taking our own plane as an illustration, our most ethereal force or substance can pass upwards through these laya-centers into the next superior plane, where it becomes at one with the very densest substance of that cosmic plane."

The cosmic dust resulting from the death (explosion) of a star is attracted into a laya-center (in this case acting as the so-called black hole), where it rests while the higher principles of the star (a living entity) enter into their Para-nirvâna for a long rest. When the rest is over, the higher principles are awakened by the divine thirst for active life, which impels them downward until they reach the lower elements (the dust left behind in the "black hole" laya-center) and revivify them. This brings about the luminosity or nebulosity often seen in interstellar space and called the quasar — the laya-center now acting as the source of the mysterious radiation.

The so-called black holes and quasars have been known to the Initiates for millions of years. Even the archaic mythologies mention maelstroms of terrible power where matter is ground up and disappears. Children's stories also tell of a magical mill — one of the "mills of the gods"? — which no one can control or stop, and which goes on converting substances into their original essence.

In the chaotic world of astrophysics the puzzled scientists are even wondering if the black holes lead into 'other dimensions' or 'parallel universes'. They also want to know the source of power for the tremendous radiation of the quasars. They will probably go on wondering forever unless they recognize the limitations of their

mixed-up brain-minds, and, exchanging intellectual arrogance for humility, give a little attention to the Wisdom of the Gods — Theosophy — which has been staring them in the face for over a hundred years.

— Reprinted from *Messiah*, Midsurmer 1980

THE YOGA WE FOLLOW

G. DE PURUCKER

The following is an answer given by Dr. de Purücker to a question asked at the European Convention of the T.S. (Point Loma), held in London, October 8th and 9th, 1932. The question had to do with the advisability or non-advisability of violent revulsions or changes of thought.

— Eds.

All violence is unwise. I never would think of suggesting to a very devout and orthodox Christian, that within the space of twenty-four hours or a fortnight or a month, if he could do so, he reverse all his psychological conceptions, all his religious views, and try to enter into something entirely new. It would be very unwise. Such violent methods can work a permanent injury to the brain, for the reason that the brain-particles are set in a certain way. I am not a machine-man; I am not acquainted with machines; but I think there is such a thing as wrenching the works of an automobile in such fashion as to disorganize the gears. Is that right? That is the principle, I suppose. *Festina lente*: hasten, but hasten slowly; in other words, 'More haste, less speed', the old English proverb meaning exactly the same thing.

All great things require time for growth. Mushroom-growths are usually useless, and they are not permanent. This matter is especially important in questions of esoteric training. It takes a chela sometimes several lifetimes before he can so readjust the parts of his constitution as to become a fit and ready and an adequate instrument under the Master's hand. And mark you, it must be his own inner Master first. No outside Master would ever use a chela's body or brain-apparatus, unless it had previously been prepared by the inner Master, the man's own inner being.

No, violence in any wise is not good; and the danger lies especially in these methods of Yoga-training. Now, I speak with hesitation, as you see; because my whole policy is to try to bring these searchers for truth into our ranks in a kindly way; and you know, Comrades and Brothers and Friends, that you cannot ask a man to come to your meetings and then, as soon as he enters the temple or the

MEDITATIONS — 21

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.

— *The Mahatma Letters*, p. 367

door, slap his cheek because he does not accept what you say. That is not the way to gain recruits to the T.S. We must be all things to all men in a wise and kindly and honorable sense of that policy. I don't want to say anything unkind about these yoga-practices; but they are not necessary. They are *not* necessary. The Yoga-practice that is necessary is that which is taught in Theosophy, and it is the only real Yoga. Yoga means union — union with the god within; and this kind of Yoga has been called Raja-Yoga, you can call it Jñāna-Yoga, either 'Kingly Union' or 'Knowledge-Union'. Yoga means getting union with one's god within; it means following the ethical practices which Theosophy teaches us; it means being kindly, generous, truthful in speech at all times — not telling the *whole* truth always, but when you speak, tell the truth and only the truth. Do you see what I mean? Sometimes it is unwise to speak; and a man must have discrimination and judgment to understand this and to do this. It means acting always as a Theosophist should act — kindly in action, gentle in thought, firm in self-control, always having command of a situation. Take command! It is your duty. Whenever you rise on a platform, whenever you approach a fellow-human being, take command of the situation. If your motive be pure and good, you are practicing the proper yoga. Don't be negative. Take command. It is a duty. Be leaders — leaders of your fellow-men. This is the yoga that we can follow, the yoga of truth, the yoga of right as against wrong, the yoga of compassion, the yoga of pity, the yoga of inner aspiration, the yoga of looking within, of union with the divine; and all these other different kinds of yoga — Karma-Yoga, and Bhakti-Yoga, and all the rest of them — don't amount to a snap of the fingers as contrasted with the actual spiritual and intellectual training under our Masters. All these things are but crutches for men who do not know anything better. Do you understand? Is the answer responsive?

ON READING "THE PHOENIX FIRE-MYSTERY"

MARGARET NOWAK

Some of those dear to me have been disillusioned by organized religion and the church so thoroughly that they are unable to believe in anything beyond the physical world, and along with an anthropomorphic god they have discarded the idea that there could be any other kind of divinity. Yet they have responded to THAT within themselves to be constant, self-sacrificing, devoted people who work for the betterment of their fellow human beings. I have always felt instinctively that they are better pilgrims on the path than many who are aware that they are such pilgrims, for they have no hope of reward except the satisfaction of *doing* and *being* that which they believe is worthwhile.

It was therefore a great joy to find on page 47, of Chapter 3, "The Religious View — East and West", under

the section on the Bhagavad-Gita, the following words of Krishna:

"Such a man doth not perish here or hereafter. For never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family . . . Being thus born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection. For even unwittingly, by reason of that past practice, he is led and works on."

During that period of my life when I could no longer accept the prevalent concept of a man-like God, I abandoned all religion or belief in an after-life. This life became, therefore, extremely precious, and my family and friends doubly so as I would never see them again when they died or when my life would end. Also it seemed very unfair that just when we have begun to learn *how* to live and to *love*, this life ends, and that is the end. I filled my life with activities to benefit humanity and myself and worked for the common good, the only satisfaction there really is in life.

And coming in contact with the ideas of reincarnation and karma, and accepting the teachings of Theosophy, I have learned that we do encounter the entities of loved ones in another earthly life when we are reborn. And *this* life has remained for me just as precious. On page 175 of *The Phoenix*, under the section "Later Christian" and under the heading "The Rebirth of Preexistence and Reincarnation," I found these beautiful words substantiating my feeling:

"Thus, against the background of numerous incarnations, Buddha viewed each life as a precious opportunity, one that could never be duplicated, and depending on how it is lived, shifted the future up or down, for good or ill. The proverb 'opportunity knocks but once' could apply here. It never knocks again in exactly the same way; in the same psychological setting; in the same combination of circumstances or people."

I have often wished that I might have come upon the teachings of Theosophy earlier in my life rather than in my middle sixties. But I am comforted, and can believe that I can be a useful pilgrim along my pathway to the future, when I read about Archbishop Passavalli in *The Phoenix*, p.179:

"Here we find . . . a pious and learned Roman Catholic Bishop who at the age of sixty-four accepted the truth of pre-existence and reincarnation from two disciples of the Polish seer Towianski . . . Archbishop Passavalli admitted that reincarnation is not condemned by the Church, and that it is not at all in conflict with any Catholic dogma . . . He lived to the age of seventy-seven, unshaken in his conviction that

he had already lived many times on earth and that he was likely to return."

—(*Reincarnation: The Phoenix-Fire Mystery* is published by Crown Publishers, 1 Park Avenue, New York, N.Y., 10016, cloth \$10.95; paper back published by Warner Books, \$7.95.—Eds.)

BOOK REVIEW

The Way of Self-Knowledge. By Radha Burnier. (The Blavatsky Lecture, delivered at the Annual Convention of the Theosophical Society in England, May 26, 1979) 30 pages. The Theosophical Publishing House, Adyar, Madras, India.

The following words of the author, who is now President of the Theosophical Society, (Adyar), sum up the message of this Annual Blavatsky Lecture:

"Theosophy, being the Wisdom Religion, demands that there be a continual progress in putting an end to the chasm between thought and theory on the one hand, and action and relationship on the other."

This truth is discussed in great depth, and apt references from *The Mahatma Letters* and from the writings of H.P. Blavatsky amplify and, indeed, illumine her theme: "Theosophical study is not valid if the principle of altruism is missing." "Altruism is impossible as long as the personal self with its vanity and pride exists."

"Remember that Occultism or Theosophy is the Great Renunciation of Self, absolutely in thought and in action."

This exalted theme runs through the pages of this excellent book. But it could be added that the complex constitution of a human being during earth-life, with its various grades of *self*, is necessary. All the "selves" have a service to perform in the experiences of earth-life; and it is not so much a question of "destroying" but of controlling and purifying — *and understanding* — their usefulness until they are no longer needed as a part of the soul's experience.

As a final thought: Parallel with the "struggle" we have in life with these various "selves", we can also find help in the books of our Teachers, which offer much 'technical' instruction on the complex nature of man and the subject of self-conquest.

—HELEN TODD

READER'S NOTEBOOK

THE SECRET CHAMBER

All those cells that are in our brains are called chambers, many open, many closed. The ones open are not actually there to help us. The ones closed are the ones that could help us receive inspiration, illumination and knowledge from the unknown . . .

Hidden are the secrets of the gods, the treasures of many lives. By our good thoughts and actions, little by little those tiny doors open. When they do open immense and forceful light goes forth and it is then we are preparing for a journey of mastership . . .

Life is like a generator. It generates energy from the Solar Logos, and that is the divine force that is deep within us, as it is also the Silver Thread, the Sutrâtma.

When that energy is mis-used we start disintegrating, and so it is that our cells degenerate . . .

If we had that power to see the "Center of Things", then we would know that our divine self is the inmost center of our being. And just as at that center are the secrets of the universe, the secrets of all the gods, so also are they in the very center of our own being. For we were not born today. Our lives are of so many yesterdays, and our yesterdays bring forward a lesson that prepares us for our tomorrows . . .

Great is he who travels alone without fear, for he approaches that Center which is the Heart of Being. That is the Secret Chamber. It is but a short distance from here to there.

—NORMA GENESTA ANNAN

ITEMS OF INTEREST

Mrs. Benjamin and Berliners Visit Lomaland

A schedule crammed full with discussion-meetings, reminiscences, and just sheer fun marked the visit from September 7 to 17 of Mrs. Harry Benjamin, Editor of *CFL Bulletin*, Worthing, England, and her two traveling companions from Berlin, Wilfried and Erika Goltz, to Lomaland and Point Loma Publications, staying at the home of Emmett and Carmen Small on Point Loma. Friends gathered. It was a happy time, perhaps summarized (in one aspect!) by dramatic scenes of a charade one evening acting out the words WELCOME. And we add: Come Again!

Point Loma History

On September 28, 1542, Juan Rodriguez Cabrillo, Portuguese explorer and navigator, sailed his ship the *San Salvador* into what later became known as San Diego. Cabrillo is honored now with a National Monument, located near his original landing site at the southernmost tip of Point Loma, California, and annual civic celebrations are held there. Part of the week-long program this year was a Historical Seminar which had as its theme "Some Aspects of Point Loma History." The accent was on theosophical history, the main speakers being Dr. Emmett A. Greenwalt and Dr. Dwayne Little. Dr. Greenwalt is the author of *California Utopia, Point Loma: 1897-1942*, a history of the coming of the Theosophists and Katherine Tingley and Dr. G. de Purucker to their new international headquarters and the work they performed during the 45 years they were there. Dr. Little is Professor of History, Point Loma College (a Nazarene educational institution situated on the former Theosophical Headquarters grounds). He showed some three hundred slides picturing the beginnings, growth and efflorescence of that area of Point Loma from 1897 on, making illuminating commentary. A few nights before, at Point Loma College, Dr. Little had shown these pictures at Boney Hall to the Palomar Chapter of the California Library Association. Elsie Benjamin, Wilfried and Erika Goltz, and Emmett and Carmen Small their Point Loma hosts, were invited to attend and introduced to the audience and

warmly applauded — Mrs. Benjamin as private secretary to Katherine Tingley and G. de Purucker and as having arrived at Point Loma — “this very spot” — on December 30, 1900.

Conventions

The May 1980 Convention of Stichting I.S.I.S. (International Study-Center for Independent Search for Truth), The Hague, Holland, was attended by over 160 visitors, writes Mr. D.J.P.Kok. Among the speakers was Mrs. Harry Benjamin, former private Secretary to both Katherine Tingley and G. de Purucker, who spoke on the difference between the missions of those two Leaders. *Lucifer*, No. 6, Autumn 1980, official organ of I.S.I.S., carries a full report of this and of talks by I. van Lume, P. J. Meinders, B. P. Berth, and others.

Mr. D.J.P.Kok in a recent letter writes of a fine start for the new ‘work-season’, with the founding of a new Lodge at Leyden with sixteen members. Last year I.S.I.S. published a beautiful edition of the Bhagavad-Gîtâ. Dutch readers are particularly fortunate to have this scholarly edition. The Preface by D.J.P.Kok points to its practical use and value.

At Arnhem, on September 21st, another Convention was held, conducted by members of Het Theosophische Genootschap—HPB and the Arnhem group of the School for the Study of the Esoteric Philosophy. *Eclectic* looks forward later to a report on this.

In England, the annual ‘Garden Party’ of Corresponding Fellows Lodge of Theosophists was held on 14th June at the home of the President, Mrs. Margaret Duncan-Miller, at Walton-on-Thames. The chapters “Man” and “Karma” from G de P’s *H.P. Blavatsky the Mystery* were the subject first for the opening talk by Mrs. Harry Benjamin and then for general discussion—“one of the best,” wrote Mrs. Patsy Cummins, “so many of the group sharing their thoughts.” An international atmosphere was achieved by the presence of members from South Africa, Belgium and Holland.

Judith M. Tyberg

What is called peace and rest came to Judith M. Tyberg the afternoon of October 3, 1980, the close for “this time” to an eventful life of complete dedication to those spiritual values she held dear and from which she never wavered. Judith had been taken to the hospital just the day before, but for many years her body was wracked by relentless pain. Despite this, she kept up her spirits and great courage, and recently wrote that though unable to walk much she could sit fairly comfortably in a chair and carry on her Sanskrit classes.

Born at Point Loma on May 16, 1902, she early taught in the Raja Yoga School where she herself was educated. She was the first student to study Sanskrit under Dr. G. de Purucker, and she thereupon taught it at Theosophical University where later she became Director of Studies.

She remained with the Theosophical Society after its removal from Point Loma to Covina and during the regime of the Cabinet until 1945; but the next year, with others, was forced by internal dissensions and an unwavering determination to hold firm to high principles, to leave. “Her obvious talents”—quoting from Dr. Greenwalt’s *California Utopia, Point Loma: 1987-1942*, “brought her a three-year scholarship to Benares Hindu University, where she furthered her study of Sanskrit, and Pali, and she won her master’s degree in Indian religions and philosophy. In 1953, she became founder-director of the East-West Cultural Center in Los Angeles, which, among other things, conducted a school for gifted children. Twenty years later, she became professor of Sanskrit and Indian religions, philosophy, and literature at the College of Oriental Studies in the same city. In 1974 she was appointed to the Field Faculty for Graduate Studies by Goddard University, Plainsfield, Vermont.” In 1940 her book *Sanskrit Keys to the Wisdom-Religion* was published (second edition 1976, Point Loma Publications, Inc.); in 1941 she co-edited with Lawrence A. Ware of the University of Iowa, James R. Ballantyne’s *First Lessons in Sanskrit Grammar*; and in 1970 her last book, *The Language of the Gods: Sanskrit Keys to India’s Wisdom*, was published.

To her friends, early companions, and students of later years, she was Jyoti-priyâ, literally “dearest Bearer of Sunlight”, colloquially, Judy Sunbeam. To her a fond Farewell as she beams her way through the stellar spaces—at peace, at rest.

History Museum Needs Point Loma Items

The San Diego Historical Society is in the process of planning a large new local history museum in the rebuilt Electric Building in San Diego’s Balboa Park. They are currently trying to locate display items for the new exhibits. Among exhibits being planned is one dealing with the Theosophical Society headquarters on Point Loma. The Historical Society has the carved doors from the Temple of Peace, a number of paintings by Theosophical artists, and some other pieces. In trying to round out their collection of Lomaland artifacts, they are looking for donations of items made at Point Loma or used by the community, such as: clothing, children’s uniforms, theatrical costumes, photographs, publications, furniture, art and craft work, posters, etc. Anyone having items they might care to donate may contact: Bruce Kamerling, Curator, San Diego Historical Society, P.O. Box 81825, San Diego, California, 92138

Om—and a Gift

At the October meeting of the Board of Point Loma Publications, Inc., the President announced that publication of Talbot Mundy’s *OM: The Secret of Ahbor Valley* has been made possible at this date by a contribution of \$10,000.00, in memory of Iverson L. Harris, the donor wishing to remain anonymous. To that donor a special salute!

FROM LETTERS RECEIVED

Dr. Gerhard Rohde, Lakeside, California.—The most practical book about the Heart Doctrine is Dr. Taimni's *The Science of Yoga*, the most profound commentary of the Yoga Sutras of Patanjali. It is available as a Questbook and is now being translated into German for German consumption. The same Heart doctrine can be seen on the walls of the most important pharaoh tombs in the Valley of the Kings at Thebes. I have seen it there and am able—at least in the main points—to interpret it. I made a slide-show of it. Thus it can be seen by anyone who is interested. But who is interested in such a difficult and demanding doctrine which is the only one to transform the entire personality? And that is what counts. Speculative philosophy, oratory and calligraphy may be interesting—and all this fills most theosophical papers today—but are insufficient unless they lead to direct consequences in daily life. Emily Sellon wrote in *The Theosophist*, June 1979, in her article "The Theosophical Life as Set Forth in *The Mahatma Letters*": "If our acceptance of philosophical truth is merely theoretic and does not touch us with its transforming power, it is, according to the Mahatmas, worse than useless". . .

Dr. Taimni, in his last interview, before he passed away, said: "Every Theosophical Group should have its own Raja-Yoga school". Everything else is merely theoretical, fine talk and desultory speculation, and as such useless.

Larry M. Cook, Rector, Ark.—In reply to Dr. J.H. Dubbink's comments on mine in the Jan. '80 *Eclectic*. . . I did not intend to imply that I thought Dr. Dubbink believed he belonged to an 'elitarain' "circle of students who are perhaps pursuing a course aiming at developing a state of consciousness such as the Buddhists term 'enlightenment'." This quote was misinterpreted out of the context in which I intended it, and was actually directed to the spirit in which I believed Dr. Dubbink's comments were aimed regarding the student's attitude towards the 'teachings' of Theosophy.

Also, Dr. Dubbink is quite correct that my commentary had nothing to do with his "stating some hard facts about H.P.B.'s words concerning the period 1897-1975," in his same article on page 5 of the Nov. '79 *Eclectic*—an unintentional oversight which I shall now try to remedy.

In this article Dr. Dubbink quotes the words of H.P.B. in her "First Preliminary Memorandum" issued by her to the members of the E.S., that: "No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period" (between 1897-1975). (The complete text of this Memorandum can also be found on p. 682 of *Fountain-Source of Occultism*, by G. de Purucker.)

It seems quite evident to me that this teaching refers to the Messengers sent by the Masters at every 100-year

period. Dr. Dubbink finds a contradiction, which I fail to understand, between these words of H.P.B. and those of B. de Zirkoff that: "Katherine Tingley was a direct agent of these teachers, just as Gottfried de Purucker was". For to my knowledge there is no evidence to support the contention that either Katherine Tingley or Gottfried de Purucker proclaimed themselves messengers such as H.P.B. referred to. G. de P. says of this statement in question (*Fountain-Source*, p. 683): "Once in a century is enough in order to do propaganda in that way." Therefore it is obvious that he does not regard himself as one being referred to by H.P.B.'s statement.

In this same "Memorandum" of H.P.B. to her Esoteric Students, she makes allusion to the fact that someone could follow her, or take her place. She says: "And if her place is even filled up, perchance by another worthier and more learned than herself. . ." Which clearly leaves the way open for someone to follow her as a teacher of at least the Esoteric students to whom she was writing.

It seems quite apparent to me that the merit found in the elaborations of G. de Purucker on the teachings of H.P.B. in themselves are ample evidence of his credentials and scholarship in Esoteric Philosophy, and sufficient to warrant the respect of all thoughtful Theosophists as a "Direct agent of the Teachers."

—LARRY M. COOK

NEW Off the Press

OM, THE SECRET OF AHBOR VALLEY

BY TALBOT MUNDY

Point Loma Publications, Inc., has concluded arrangements for the publication of a new edition of *OM*, Talbot Mundy's outstanding literary achievement. Long in demand, it is an occult story of mystery and adventure, romance, and startling psychological surprises, set in that secret, sacred part of the Himalayas into which few have entered.

The central figure is a Lama, wise, winning, compassionate, whimsical, whose story, told in his own words, on a crag by the roaring Brahmaputra, will capture the imagination, and reveal for some an esoteric truth.

Introduction by Peter Berresford Ellis.

PUBLICATION DATE: November 15, 1980. Lexitone, 392 pages, \$7.25.

CONTRIBUTIONS

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